Rev. Dr. Talmage Expresses His View of Them.

EVILS OF BAD ASSOCIATIONS. like the quicksand. The first symptoms of stomach trouble

ety. Two or Three Rules :- First, Its Influence on Your Home; Second, Its Effect on Your Secular Occupation; Third, Its Effect on Your Sense of Moral and Religious Obligation.

Washington, July 28. - A practical question which is asked in most houses, and for many years, is here asked by Dr. Talmage and answered; text, Proverbs xxv, 9, "Discover not a secret to another.

'It appears that in Solomon's time, as in all subsequent periods of the world, there were people too much disposed to tell all they knew. It was blab, blab, blab; physicians revealing the case of their patients, lawyers exposing the private affairs of their clients, neighbors advertising the faults of the next door resident, pretended friends betraying confi-

One-half of the trouble of every community comes from the fact that so many people have not capacity to keep their mouths shut. When I hear something disparaging of you, my first duty is not to tell you, but if I tell you what somebody has said against you and then go out and everybody else what I you and they go out tell others what I told them that I told you, and we all go

down, we shall get the whole community talking about what you did do and what you did not do, and there will be as many scalps taken as though a band of Modocs had swept upon a helpless village. We have two ears, but only one tongue, a physiological suggestion that , we hear a good deal more than we tell. Let us join a conspiracy that we will tell each other all the good and nothing of the ill, and then there will not be such awful need of sermons on Solomon's words,

Discover not a secret to another." Solomon had a very large domestic circle. In his early days he had very confused notions about monogamy and polygamy, and his multitudinous associates in the matrimonial state kept him too well informed as to what was going on in Jefu-salem. They gathered up all the privacies and poured them into his ear, and his family became a sorosis or female debating society of 700, discussing day after day all the difficulties between husbands and wives, between employers and employes, be-tween rulers and subjects, until Solomon, in my text, deplores volubility opoly would long ago have, under its affairs that do not be us and extols the virtue of secretive-

By the power of a secret divulged familes; church s, ne ghtorhoods, nations, fly apart. By the power of a secret kept great charities, socialities, reformatory movements, and Christian enterprises may be advanced. Men are gregarious — cattle in herds, fish in schools, birds in flocks, men in social circles. You may by the discharge of a gun scatter a flock of quails or by the plunge of the anchor send apart the denizens of the sea, but they will gather themselves together again. If you by some new power could break the associations in which men now stand, they could again adhere. God meant He has gathered all the flowers and shrubs into associations. You may plant one forgetmenot or neartsease alone, away off upon the hillside, but it will soon hunt up other forgetmenot or heartsome Plants love company. You will find them talking to each other in the dew

You sometimes see a man with no outbranchings of sympathy. His na-ture is cold and hard, like a ship's mast ice glazed, which the most agile sailor could never climb. Others have a thousand roots and a thousand branches. Innumerable tendrils climb their hearts and blossom all the way up, and the fowls of heaven sing in the branches. In consequence of this tendency we find men coming together in tribes, in communities, in churches, in societies. Some gather together to cultivate the arts, some to plan for the welfare of the state, some to discuss religious themes, some to kindle their mirth, some to advance their craft.

Here we find the oft discussed question whether associations that their work with closed doors and admit their members by passwords and greet each other with a secret grip are right or wrong. I answer that it depends entirely on the nature of the object for which they meet. Is it to pass the hours in revelry, wassail, blasphemy and obscene talk or to plot trouble to the state or to debauch the innocent, then I say, with an emphasis that no man can mistake, No.! But is the object the defense of the rights of any class against oppression, the improvement of the mind, the enlargement of the heart, the advancement of art, the defense of the government, the extirpation of crime or the kindling of a pure hearted sociality, then I say,

with just as much emphasis, Yes.

There is no need that we who plan for the conquest of right over wrong should publish to all the world our intentions. The general of an army never sends to the opposing troops information of the coming attack. Shall we who have enlisted in the cause of God and humanity expose our plans to the enemy? No; we will in secret plot the ruin of all the enterprises of satan and his cohorts. When they expect us by day, we will fall upon them by night. While they are strengthening their left wing we will fall on their right. By a plan of battle formed in secret conclave we will come suddenly upon them crying, "The sword of the Lord and of Gideon." Secrecy of plot and execution is wrong only when the ob-Shall we who have enlisted in the

presently he sinks to his knees and discovers to his horror that he has to fight for his life in a quicksand. Disease is much ferer realizes his danger and seeks for medicinal aid.

do not cause anxi-ety. But when the body grows weak through lack of nourishment and disease of the stom-ach breeds disease of heart, lungs, liver or kidneys, the suf-Dr. Pierce's Gold-en Medical Discovery cures diseases of the stomach and

other organs of di-gestion and nutrition. It cures diseases of heart, lungs, liver, kidneys, etc., when these diseases have their origin in dis ease of the stomach and its allied organs
Thomas A. Swarts, of Sub-Station C., Columbus, Ohio, Box 103, writes: "I was taken with
severe headache, then cramps in the stomach
and my food would not digest, then kidney and
her trouble, and my back got weak so I could
scarcely get around. At last I had all the complaints at once, and the more I doctored the
worse I got until six years passed. I had become so poorly I could only walk in the house
by the aid of a chair, and I got so thin I had
given up to die. Then a neighbor said. Take
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a new man out of yourself. The first bottle
helped me so I thought I would get another,
and after I had taken eight bottles, in about six
weeks. I was weighed and found I had gamed
twenty-seven (27) pounds. I have done more
hard work in the past eleven months than I did
in two years before, and I am as stout and
healthy to day, I think, as I ever was."

Dr. Pierce's Common Sense Medical ease of the stomach and its allied organs. Dr. Pierce's Common Sense Medical Adviser, in paper covers, is sent free or receipt of 31 one-cent stamps to pay ex pense of customs and mailing only. out, some to hunt up the originator dress Dr. R. V. Pierce, Buffalo, N. Y. of the story and others to hunt it

> ject and ends are nefarious. Every family is a secret society, every business man and every banking and insurance institution. Those men who have no capacity to keep a secret are unfit for positions of trust anywhere. There are thousands of men whose vital need is culturing a capacity to keep a secret. Men talk too much, and women too. There is to keep silence as time to speak. Although well as

not belonging to any of the great secret societies about which there has been so much violent discussion, I have only words of praise for those associations which have for their object the maintenance of right against wrong or the reclamation of inebriates or, like the score of mu-tual benefit societies called by different names, that provide temporary relief for widows and orphans and for men incapacitated by sickness or accident from earning a livelihood.
Had it not been for the secret labor classes into an intolerable servi-

The men who want the whole tude. earth to themselves would have got it before this had it not been for banding together of great secret or-ganizations, and while we deplore many things that have been done by them, their existence is a necessity and their legitimate sphere distinctly pointed out by the providence of God. Such organizations are trying to dismiss from their association all members who are in favor of anarchy and social chaos. They will gradually cease anything like tyranny over their members and will forbid violent interference with any man's work, whether he belongs to their union or is outside of it, and will declare their disgust with any such rule as that passed in England by the Manchester Bricklayers' Association, which says any man found running or working beyond a regular speed shall be fined 2 shillings and sixpence for the first offense, 5 shillings for the second, 10 shillings for the third and if still persisting shall be dealt with

as the committee thinks proper. There are secret societies in our colleges that have letters of the Greek alphabet for their nomenclature, and their members are at the front in scholarship and irrevery proachable in morals, while there are others the scene of carousal, and they gamble, and they drink, and they graduate knowing a hundred times more about sin than they do of geometry and Sophocles. In other words, secret societies, like individuals, are good or bad, are the

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and eternal damnation. good people recognize the vice of slandering an individual, but many do not see the sin of slandering an organization. There are old secret societies in this and other countries,

some of them centuries old, which have been widely denounced as immoral and damaging in their influyet I have hundreds of perfriends who belong to themfriends who are consecrated to God, pillars in the church, faithful in all relations of life, examples of virtue and piety. They are the kind of friends whom I would have for my executors at the time of decease, and they are the men whom I would have carry me out to the last sleep when I am dead. You cannot make me believe that they would belong to bad institutions. They are the men who would stamp on anything inand I would certainly iquitous ather take their testimony in regard to such societies than the testimony those who, having been sworn in as members, by their assault upon them confess themselves perjurers. But Christ has given us a rule by which we may judge not only all individuals, but all societies, secret and open. \*By their fruits we shall Bad societies make bad men. Good societies make good men. A bad man will not stay in a good society. A good man will not stay in a bad society. Then try all secret societies by two or three rules.

Test the first: Their influence on home, if you have a home. That wife soon loses her influence over her

husband who nervously and foolishly looks upon all evening absence as an assault on domesticity. How are the great enterprises of reform and art and literature and beneficience and public weal to be carried on if man is to have his world bounded on one side by his front doo step and on the other side by his back window, knowing nothing higher than his own attic or lower than his own cellar? That wife who becomes jealous of her husband's attention to art or literature or religion or charity is breaking her own scepter of conjugal power. I know an instance where a wife thought that her husband was giving too many nights to Christian service, to charitable service, to prayer meetings and to religious convocation. She systematically decoyed him until now he attends no away church, waits upon no charitable institution and is on a rapid way destruction, his morals gone, his money gone, and, I fear, his soul

Here are six secular nights in the week. "What shall I do with them?" says the father and the husband. "I will give four of these nights to the improvement and entertainment of my family, either at home or in good neighborhood. I will devote one to charitable institutions. I will devote one to my lodge." I congratulate you. Here is a man who says, "Out of the six secular nights of the week I will devote five to lodges and clubs and associations and one to the me, which night I will spend scowling like a March squall, wishing I was out spending it as I have spent the other five." That man's obituary is written. Not one out of ten thousand that ever get so far on the wrong road ever stops. Gradually his health will fail through late hours, and through too much stimulants he will be first-rate prey

erysipelas and rheumatism of the heart. Another test by which you can find whether your secret society is right or wrong is the effect it has on your secular occupation. I can under stand how through such an institu-

tion a man can reach commercial success. I know some men have formed their best business relations through such a channel. If the se cret society has advantaged you in an honorable calling, it is a good one, but has your credit failed? Are bargain makers now more anxious how they trust you with a bale of goods? Have the men whose names were down in the commercial agency A1 before they entered the society been going down since in commercial standing? Then look out. You and I every day know of commercial esablishments going to ruin through the social excesses of one or two members, their fortune beaten to death with ball players' bat or cut amidships with the front prow of the regatta or going down under the swift hoofs of the fast horses or drowned in the large potations of cognac or Monongahela. That secret society was the Loch Earn. Their business was the Ville de Havre

They struck, and the Ville de Havre went under! The third test by which you may know whether the society to which you belong is good or bad is this: What is its effect on your sense of moral and religious obligation? Now if I should take the names of all the ople in this audience and put them on a roll and then I should lay that roll back of this organ and a hun-dred years from now some one should

take that roll and call it from A to Z there would not one of you answer. I say that any society that makes me forget that fact is a bad society. Which would you rather have your hand when you come to die, a pack of cards or a Bible? Which would you rather have pressed to your lips in the closing moment, cup of Belshazzarean wassail or the chalice of Christian communion? Whom would you rather have for your pallbearers, the elders of a Christian church or the companions whose con versation was full of slang and in-nuendo? Whom would you rather have for your eternal companions, those men who spend their evenings betting, gambling, swearing, carous-ing and telling vile stories or your little child, that bright girl whom the Lord took? You can never break away from the little arms that used to be flung around your neck when she used to say, "Papa, do stay with me to-night, do stay with me tome to-night. do stay with me tonight!" You will never be able to
wipe away from your lips the dying
kiss of your little girl. The fascination of a bad secret society is so
great that sometimes a man has
turned his back on his home when
his child was dying of scarlet fever.

at midnight the eyes had been closed the undertaker had done hi and the wife, worn out with three wooks' watching, lay unconscious in Then the returned the next room. father comes up stairs, and he sees the cradle gone, and he says, is the matter?" On the judgment day he will find out what was

matter. Oh, man astray, God help you! I am going to make a very stout rope. You know that sometimes a rope-maker will take very small threads and wind them together until after awhile they become a ship cable. And I am going to take some very small, lelicate threads and wind them together until they make a very stout rope. I will take all the mem the marriage day-a thread of laughter, a thread of light, a thread music, a thread of banqueting, a music, a thread of banqueting, a of congratulation-and thread twist them together, and I have one strand. Then I take a thread of the hour of the first advent in your house, a thread of the darkness that preceded, and a thread of the light that followed, and a thread of the beautiful scarf that little child used to wear when she bounded out at eventide to greet you, and then a thread of the beautiful dress in which you laid her away for the resurrec-tion, and then I twist all these threads together, and I have another strand. Then I take a thread of the scarlet robe of a suffering Christ, and a thread of the white raiment of your loved ones before the throne and a string of the harp scraphic, and I twist them all together, and I have a third strand. "Oh," you say 'either strand is enough to hold fast world!" No. I will take these strands, and I will twist them together, and one end of that rope I will fasten, not to the communion table, for it shall be removed; not to a pillar of the organ, for that will crumble in the ages; but I wind it round and round the cross of a sympathizing Christ, and, having fastened one end of the rope to the cross, throw the other end to you. Lay hold of it! Pull for your life! Pull

for heaven! At the return on Saturday of the Leeds Engineers, who have serving in South Africa, the unfamiliar khaki made it difficult to discriminate, and one young lady was a little too hasty. Rushing forward with outstretched arms she threw them around the neck of one of the men and passionately kissed him again and again. Then drawing back (as she thought) she recoiled abashed, and exclaiming (Ch. her head to gaze at the loved face ed, and exclaiming, "Oh! You're not my brother!" retreated covered with blushes, and was lost in the crowd. -Leeds Mercury.

Mr. Staylate-Now, when it comes

to gunning for ducks, I prefer a smooth-bore. Miss Sharpe (suppressing a yawn)

—I should think that would be unsatisfactory and annoying at times. Mr. Stavlate-Why? Miss Sharpe-Because I never knew

any kind of bore that would go off at the right time. His Indignant Inquiry. He (on his knees) - Darling.

love you with all my heart, all my soul, and with all the strength of my being. She - Are you in earnest, Clar

He (reproachfully) - In earnest! Say, do you think I am bagging my trousers this way for fun)

BY FORCE IF NECESSARY.

Vienna, Aug. 1.—The agitation against the introduction of American shoes is exciting business circles considerably. Government officials, in rep'y to the appeal of the Shoemakers' Association to prevent American competition, decline to interfere. Herr Bitza, chairman of the association, is credited with saying that it is deter-mined to prevent the establishment of American shoe stores, and that force will be used if necessary. Americans can export and sell shoes in Vienna at prices 30 per cent. below those of the local dealers.

McKAYS CORNERS.

Mrs. A. Savage, of Chatham, re-turned home to-day after visiting with her parents, Mr. and Mrs. Jas. Parsons, for two weeks.

Master Eric Parsons, of London, returned to his home yesterday, having visited with his grandparents for a few weeks. Miss West, of Ridgetown, is spend-

ing a few days with friends in the village. Yesterday the last sad rites of re spect were paid to the remains of the late John Galbraith, who died in Calgary about a week ago. His re-Calgary about a week ago. His re-mains were placed in the family plot Botany cemetery, by six of his cou-sins, the cortege being one of the largest that has ever been seen in this part. His parents have the greatest sympathy of the entire com-munity in their sad loss of a very

romising son. Mrs. James and Miss M. Crawford were visiting with friends in the village yesterday.

Mr. McLaughlin's, of Delaware, are here to attend the funeral of J. Gal-

braith.

The Botany Methodist Sunday school had a picnic to Government Park, Rond Eau, Wednesday. The McKay Corner Sunday school will hold their picnic to the same place about the 15th of August, the same day as the Howard Council picnic.

Mrs. Campbell, of Chatham, is visiting with her aunt, Mrs. Will Paring with her aunt, Mrs. Will Par-

Priscilla Parsons is visiting friends in Wallaceburg.
Mrs. M. Campbell and son Burtie are visiting at Port Lambton for a few weeks.

Tale-bearers have done more mis-chief in this world than poisoned bowl or the assassin's dagger.—Schiller. If we have need of a strong

in order to do good, it is still more necessary for us in order not to do

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trade for 25 or 50 acre farm, part payment,

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